DEFORMITY:

AN

ESSAY.

By WILLIAM HAY, Esq;

——*Te consule; dic tibi quis sis:*
——*Et cœlo descendit γνωθι σεαυτον.*

Juv. Sat. 11.

THE THIRD EDITION.

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ADVERTISEMENT.

TO promote the Sale of this Piece, Mr. Dodsley was for dedicating it to ſome reigning Toaſt: but it was thought more for his Intereſt to ſend it into the World, with the Motto inſcribed on the Golden Apple adjudged to *Venus*: for then a thouſand Goddeſſes might ſeize it as their own.

DEDICATION.

DETUR PULCHRIORI.

TO THE

GREATEST BEAUTY.

DEFORMITY;

AN

ESSAY, &c.

IT is offenſive for a Man to ſpeak much of himſelf: and few can do it with ſo good a Grace as *Montaigne*. I wiſh I could; or that I could be half ſo [1] entertaining

[1] The Marquis of *Halifax* in a Letter to *Charles Cotton*, Eſq; who tranſlated *Montaigne*'s Eſſays, ſays, it is the Book in the World, with which he is beſt entertained: and that *Montaigne* did not write for Praiſe; but to give the World a true Picture of himſelf and of Mankind.

ing or inſtructive. My Subject however will be my Apology: and I am ſure it will draw no Envy upon me. Bodily Deformity is viſible to every Eye; but the Effects of it are known to very few; intimately known to none but thoſe, who feel them; and they generally are not inclined to reveal them. As therefore I am furniſhed with the neceſſary Materials, I will treat this uncommon Subject at large: and to view it in a philoſophical Light is a Speculation which may be uſeful to Perſons ſo oddly (I will not ſay unhappily) diſtinguiſhed; and perhaps not unentertaining to others.

I do not pretend to be ſo ingenious as *Montaigne*; but it is in my power to be as ingenuous. I may with the ſame [2] *Naïvité* remove the Veil from my mental

[2] *Vertu Naïve*, an Expreſſion of *Montaigne*; and which *Fontenelle* puts into his Mouth in his Dialogue with *Socrates*.

mental as well as perſonal Imperfections; and expoſe them naked to the World. And when I have thus anatomized my ſelf, I hope my Heart will be found ſound and untainted, and my Intentions honeſt and ſincere.

[3] *Longinus* ſays, that *Cecilius* wrote of the Sublime in a low Way: on the contrary, Mr. [4] *Pope* calls *Longinus* 'The 'great Sublime he draws.' Let it be my Ambition to imitate *Longinus* in Style and Sentiment: and like *Cecilius*, to make theſe appear a Contraſt to my Subject: to write of Deformity with Beauty: and by a finiſhed Piece to attone for an ill-turned Perſon.

[3] In the Beginning of his Treatiſe on the Sublime.
[4] In his Eſſay on Criticiſm.

If any Reader imagines, that [5] a Print of me in the Frontiſpiece of this Work would give him a clearer Idea of the Subject; I have no Objection; provided he will be at the Expence of ingraving. But for want of it let him know; that I am ſcarce five Feet high: that my Back was bent in my Mother's Womb: and that in Perſon I reſemble *Eſop*, the Prince of *Orange*, Marſhal *Luxemburg*, Lord Treaſurer *Saliſbury*, *Scarron*, and Mr. *Pope:* not to mention *Therſites* and *Richard* the Third; whom I do not claim as Members of our Society: [6] the firſt being

[5] It was a diſobliging Stroke to a Lady; but it was ſaid of Mademoiſelle *de Gournai*, that to vindicate her Honour from Reflection, ſhe need only prefix her Picture to her Book. *General Dictionary, under the Word* (Gournai.)

[6] *Tam mala Therſiten probibebat forma latere,*
Quam pulchrâ Nireus conſpiciendus erat.
Ov. Ep. ex Ponto 13. l. 4.

being a Child of the Poet's Fancy; the laſt miſrepreſented by Hiſtorians, who thought they muſt draw the Devil in a bad Shape. But I will not (on this Occaſion) accept of *Richard*'s Statue from the Hand of any Hiſtorian, or even of *Shakeſpear* himſelf; but only from that of his [7] own Biographer, who tells us (and he ought to know) that *Richard* was a handſome Man.

As I have the greateſt Reaſon to thank God, that I was born in this Iſland, and enjoy the Bleſſings of his Majeſty's Reign; let me not be unthankful, that I was not born in *Sparta!* where I had no ſooner

[7] *George Buck*, Eſq; who in his Hiſtory of *Richard* the Third endeavours to repreſent him as a Prince of much better Shape (both of Body and Mind) than he had been generally eſteemed. And Biſhop *Nicolſon* calls *Buck* a more candid Compoſer of Annals than Sir *Thomas More*. See his *Hiſtorical Library*.

ſeen the Light, but I ſhould have been deprived of it; and have been thrown as a uſeleſs thing [8], into a Cavern by Mount *Taygetus!* Inhuman *Lycurgus!* thus to deſtroy your own Species! Surrounded by the Innocents, whom you have murdered, may I not haunt you among the Shades below for this Barbarity? That it was ill Policy, the glorious Liſt of Names, which I have produced, is a Proof: your own *Ageſilaus* confutes your Maxim: and I hope to confute it too by my own Behaviour. Is the Carcaſs the better Part of the Man? And is it to be valued by Weight, like that of Cattle in a Market?

Inſtead of this *Lacedemonian* Severity, thoſe, who had the Care of my Infancy, fell into another Extreme; and, out of Tenderneſs, tried every Art to correct the Errors of Nature; but in vain:

[8] See *Plutarch* in the Life of *Lycurgus*.

vain: for (as I think it is Mr. *Dryden* ſays)

'God did not make his Works for Man to mend.'

When they could not do that, they endeavoured to conceal them: and taught me to be aſhamed of my Perſon, inſtead of arming me with true Fortitude to deſpiſe any Ridicule or Contempt of it. This has cauſed me much Uneaſineſs in my younger Days: and it required many Years to conquer this Weakneſs. Of which I hope now there are but little Remains left. This ill Management gave me too an inſuperable Baſhfulneſs: and although I have paſſed the Courſe of my whole Life among the better Part of Mankind; I have always felt a Reluctance to produce a bad Figure: which may be ſome Obſtruction to a Man's Advancement in the World: but an

Advantage in reſtraining his Fondneſs for it.

Unmerited Reflections on a Man's Perſon are hard of Digeſtion. Men of Underſtanding have felt them. Even Mr. *Pope* was not invulnerable in this Part. For when the Dunces were foiled by his Writings, they printed a Caricatura of his Figure: and it is evident that this ſtung him more than a better Anſwer: for [9] he ranks it among the moſt atrocious Injuries. I never in my Life received the leaſt Affront on this Head from any Gentleman I ever converſed with; or from any one, who had the leaſt Pretenſion to that Name: for I ſhould be a Churl indeed, if I eſteemed as ſuch any little innocent Pleaſantry of a Friend, which is rather an Inſtance of ſincere Kind-

[9] In his Epiſtle to Dr. *Arbuthnot* are theſe Lines.

The Morals blacken'd, when the Writings 'ſcape,
The libell'd Perſon, and the *pictur'd Shape*, &c.

Kindneſs and Affection: and I ſhould be unfit to ſit at Table with him, ſhould I reſent his Congratulations on my emerging from an Eclipſe of a Sirloin of Roaſt-beef, or of a Bowl of Punch, that ſtood between us. But the Scene changes extremely when I get into a Mob; where Inſolence grows in Proportion, as the Man ſinks in Condition: and where I can ſcarce paſs without hearing ſome Affront. But I am now unmoved with that Scurrility, which uſed to affect me when I was young. Their Title of Lord I never much valued; and now I entirely deſpiſe; and yet they will force it upon me as an Honour, which they have a Right to beſtow, and which I have none to refuſe. This Abuſe is grown into ſuch a Habit with the Rabble, that an *Iriſh* Chairman often uſes it, when he aſks me to take a Chair; and ſometimes a Beggar, when he demands an Alms.

This Difference of Behaviour towards me hath given me the ſtrongeſt Idea of the Force of Education; and taught me to ſet a right Value upon it. It is certainly the Stamp of a Man's Character: it diſtinguiſhes the baſe from the valuable Metal: and is the Barrier between the Mob and the civilized Part of Mankind. This Uſage hath alſo been a great Advantage to me; for it hath made me (like 'Horace) fly from the Vulgar to the Company and Converſation of my Superiors, where I am ſure to be eaſy. I have ever enjoyed it; and though I want polite Qualities to recommend me, I cannot ſay, I was ever ill received by them. Moreover, theſe Abuſes from my Inferiors often furniſh me with generous Reflections. I ſometimes recollect the Expreſſion of *Brutus* in *Shakeſpear*, 'Your 'Words paſs by me as the idle Wind, 'which

[1] Odi profanum vulgus, & arceo. Ode 1. l. 3.

'which I regard not:' at other Times a Saying (I think) of *Socrates*; 'Shall I be 'angry if an Aſs kick at me? It is his 'Nature ſo to do.' [2] But perſonal Reflections of this kind are almoſt unknown among Perſons of high Rank. It muſt therefore be only a *French* Romance, that gave riſe to the Report, that our great and glorious Deliverer once called *Luxemburg* crooked-back Fellow: who replied, that he *could* not know that he was ſo, for he had never ſeen his Back.

When by ſome uncommon Accident I have been drawn into a Country Fair, Cock-pit, Bear-garden, or the like riotous Aſſemblies, after I have got from them, I have felt the Pleaſure of one eſcaped from the Danger of a Wreck: for all the

[2] I might add another Bon Mot of *Socrates*; when aſked, how he could bear the Noiſe and Ill-manners of *Xantippe*, he replied, They that live in a trading Street are not diſturbed at the Paſſage of Carts. See the Spectator, No. 479.

the Time I am preſent, I conſider my ſelf as liable to Affront, without a Power of ſhewing any Reſentment; which would expoſe me to ten-fold Ridicule. Nor am I formed for a Maſquerade; where ſuch a Figure would ſoon be diſcovered; nor eſcape Abuſe from the lower Claſs, whom the Maſk introduces to their Betters; and where all indulge a greater Liberty of Behaviour.

I always had an Averſion in my Childhood to Dancing-maſters: and ſtudied all Evaſions to avoid their Leſſons; when they were forced upon me; for I was ever conſcious to my ſelf, what an untoward Subject they had to work on. I carried this a little too far; and have ſometimes wiſhed I had ſacrificed a little more to the Graces. The Neglect of this has left behind it an Awkwardneſs in ſome Part of my outward Geſture and Behaviour: and I am ſenſible, that I might by

Care

Care and Habit have corrected ſome Things now grown inveterate; and that from a natural Diſlike to Trifles I neglected ſome Forms too much.

Bodily Deformity is very rare: and therefore a Perſon ſo diſtinguiſhed muſt naturally think, that he has had ill Luck in a Lottery, where there are above a thouſand Prizes to one Blank. Among 558 Gentlemen in the Houſe of Commons, I am the only one that is ſo. Thanks to my worthy Conſtituents, who never objected to my Perſon; and I hope never to give them cauſe to object to my Behaviour. They are not like a venal Borough, of which there goes a Story; that, though they never took Exceptions to any Man's Character, who came up to their Price; yet they once rejected the beſt Bidder, becauſe he was a Negroe.

I never

I never was, nor ever will be, a Member of the [3] Ugly Club: and I would adviſe thoſe Gentlemen to meet no more: For though they may be a very ingenious and facetious Society; yet it draws the Eyes of the World too much upon them, and theirs too much from the World. For who would chooſe to be always looking at bad Pictures, when there is ſo great a Collection to be met with of good ones, eſpecially among the Fair Sex: who, if they will not admit them to be Intimates, will permit them to be diſtant Admirers. When deformed Perſons appear together, it doubles the Ridicule, becauſe of the Similitude; as it does, when they are ſeen with very large Perſons, becauſe of the Contraſt. Let them therefore call *Minerva* to their Aid in both Caſes.

There

[3] Spectator, N° 17.

There are many Great and Tall Men, with whom I ſhall always eſteem it an Honour to converſe: and though their Eyes are placed in a much higher Parallel, they take care never to overlook me: and are always concerned, if by Chance they happen to ſtrike my Hat with their Elbow. When ſtanding or walking, we indeed find ſome Difficulty in the Converſation; for they are obliged to ſtoop down, as in ſearch of a Pin, while I am looking up, as if taking the Height of a Star with a Quadrant. And I own I ſometimes uſe a little Policy, that the Contraſt may not be too remarkable.

General *O.* is Brother in Blood and in Worth to one of the greateſt and beſt Men of the Age: and a brave Spirit is lodged in a large Perſon. The Man, who ſtood intrepid by his Majeſty's Side in the glorious Day of *Dettingen*, and afterwards

afterwards by that of his Royal Highneſs in the more unfortunate one of *Fontenay*, is now placed at the Head of a Troop of Horſe Grenadiers, to guard that Prince, whom he hath ſo long and faithfully ſerved. I have the Honour to be well known to him: and I once accidentally accompanied him to ſee the Horſes of his Troop. I never was more humbled, than when I walked with him among his tall Men, made ſtill taller by their Caps. I ſeemed to myſelf a Worm and no Man: and could not but inwardly grieve, that when I had the ſame Inclination to the Service of my Country and Prince, I wanted their Strength to perform it.—— As a Member of the Houſe of Commons, I ſometimes uſe the Precaution to place myſelf at ſome Diſtance from the General, though I am commonly of the ſame Side of the Houſe.

Lord

Lord *D.* is another brave Officer at the Head of one of his Majeſty's Troops of Guards; one of the talleſt of his Subjects: an ancient Peer: an able Senator: and (what is much to the Honour of any Peer) a uſeful Magiſtrate in the Country. I am always proud of meeting his Lordſhip at the Quarter Seſſions: but I always take care to have the Chairman at leaſt between us on the Bench; that it may not be too viſible to the Country, what a prodigious Diſparity there is in every Reſpect between us.

But I will now divide my Text, in order to diſcuſs it more thoroughly: and will conſider the natural Conſequences of Bodily Deformity; firſt, how it affects the outward Circumſtances, and laſtly, what Turn it gives to the Mind.

It is certain, that the Human Frame, being warped and diſproportioned, is leſſened in Strength and Activity; and rendered leſs fit for its Functions. *Scarron* had invented an Engine to take off his Hat; and I wiſh I could invent one to buckle my Shoe, or to take up a thing from the Ground, which I can ſcarce do without kneeling; for I can bend my Body no farther than it is bent by Nature. For this Reaſon, when Ladies drop a Fan or Glove, I am not the firſt to take them up: and often reſtrain my inclination to perform thoſe little Services, rather than expoſe my Spider-like Shape. And I hope it will not be conſtrued as Pride, if I do not always riſe from my Seat when I ought: for if it is low, I find ſome Trouble in it; and my Center of Gravity is ſo ill placed, that I am often like to fall back. Things, hanging within the Reach of others, are out of mine.

mine. And what they can execute with Eaſe, I want Strength to perform. I am in Danger of being trampled upon, or ſtifled in a Crowd; where my Back is a convenient Lodgment for the Elbow of any tall Perſon that is near. I can ſee nothing; and my whole Employment is to guard my Perſon. I have forborn to attend his Majeſty in the Houſe of Peers, ſince I was like to be ſqueezed to death there againſt the Wall. I would willingly come thither when his Majeſty commands, but he is too gracious to expect Impoſſibilities. Beſides, when I get in, I can never have the Pleaſure of ſeeing on the Throne, one of the beſt Princes, who ever ſat on it. Theſe and many others are the Inconveniences continually attending a Figure like mine. They may appear grievous to Perſons not uſed to them; but they grow eaſier by Habit: and though they may a little diſturb, they are not ſufficient to deſtroy the Happi-

neſs of Life; of which, at an Average, I have enjoyed as great a Share as moſt Men. And perhaps one Proof of it may be my writing this Eſſay: not intended as a Complaint againſt Providence for my Lot, but as an innocent Amuſement to myſelf and others.

I cannot tell what Effect Deformity may have on the Health: but it is natural to imagine, that as the inward Parts of the Body muſt in ſome meaſure comply with the outward Mould; the Form of the latter being irregular, the firſt cannot be ſo well placed and diſpoſed to perform their Functions: and that generally deformed Perſons would not be healthy or long-lived. But this is a Queſtion beſt determined by Facts: and in this Caſe the Inſtances are too few, or unobſerved, to draw a general Concluſion from them. And Health is, more than is commonly thought, in a Man's own

Power;

Power; and the Reward of Temperance, more than the Effect of Conſtitution: which makes it ſtill more difficult to paſs a Judgment. *Eſop* could not be young when he died: and might have lived longer, if he had not been murdered at *Delphos*. The Prince of *Orange* ſcarce paſſed the Meridian of Life: and the Duke of *Luxemburg* died about the Age of ſixty-ſeven. The Lord Treaſurer *Burleigh* (the Honour of whoſe Company I claim on the Authority of [4] *Oſborn*) lived to ſeventy-eight: but his Son the Earl of *Saliſbury*, who died about fifteen Years after him, could not reach near that Age. I have heard (but know not if it is true) that Mr. *Pope*'s Father was deformed, and he lived to ſeventy-five: whereas the Son died in middle Age; if he may be ſaid to die, whoſe Works are immortal. My Father was not deformed, but active, and

[4] See Hiſtorical Memoirs of Queen *Elizabeth*, by *Francis Oſborn*, Eſq;

my Mother a celebrated Beauty; and I that am ſo unlike them, have lived to a greater Age: and daily ſee my Acquaintance, of a ſtronger Frame, quitting the Stage before me.

But I leave it to better Naturaliſts to determine, whether Deformity, abſtractedly conſidered, is prejudicial to Health; for in its Conſequences, I believe, it is moſt commonly an Advantage. Deformed Perſons have a leſs Share of Strength than others, and therefore ſhould naturally be more careful to preſerve it; and as Temperance is the great Preſervative of Health, it may incline them to be more temperate. I have Reaſon to think that my own weak Frame and Conſtitution have prolonged my Life to this preſent Date. But I ſhould impoſe upon my Reader, and affront Heaven, if I aſcribed that to Virtue, which took its Riſe from Neceſſity. Being of a conſumptive

ſumptive Diſpoſition, I was alarmed, when young, with frequent ſpitting of Blood: this made me abſtain from Wine and all ſtrong Liquors; which I have now done for near thirty Years. But

(Incidit in Scyllam cupiens vitare Carybden.)

By this I fell into another Misfortune; and the Stone was the Conſequence of my drinking raw Water: but Care and Perſeverance with Abſtinence, have ſo far ſubdued that Diſtemper; that at preſent it is but little Interruption to my Eaſe or Happineſs. And weak as I am, I daily ſee many dying before me, who were deſigned by Nature for a much longer Life. And I cannot but lament, that the Generality of Mankind ſo wantonly throw away Health (without which [1] Life is not Life) when it is ſo much in

[1] *Non eſt vivere, ſed valere, vita.*—Mart. l. 6. [7] p. 70.

their own Power to preſerve it, If every Virtue in its Conſequence is its own Reward; Temperance is eminently ſo; and every one immediately feels its good Effect. And I am perſuaded that many might arrive at *Cornaro*'s Age, if they did but follow his Example. On thinking upon this Subject, I have adopted many Maxims, which to the World will ſeem Paradoxes; as certain true Geographical Theorems do to thoſe, who are unacquainted with the Globe. I hold as Articles of Faith (but which may be condemned as Hereſies in many a General Council aſſembled about a large Table) That the ſmalleſt Liquors are beſt. That there never was a good Bowl of Punch; nor a good Bottle of Champaign, Burgundy, or Claret. That the beſt Dinner is one Diſh. That an Entertainment grows worſe in proportion as the Number of Diſhes increaſe. That a Faſt is better than a Lord Mayor's Feaſt. That no Connoiſ-

ſeur

ſeur ever underſtood good Eating. That no Miniſter of State or Ambaſſador ever gave a good Entertainment. No King ever ſate down to a good Table. And that the Peaſant fears better than the Prince, &c. &c. &c. Being inſpired with ſuch Sentiments, what Wonder is it, if I ſometimes break out into ſuch Ejaculations. O Temperance! Thou Goddeſs moſt worthy to be adored! Thou Patroneſs of Health! Thou Protector of Beauty! Thou Prolonger of Life! Thou Inſurer of Pleaſure! Thou Promoter of Buſineſs! Thou Guardian of the Perſon! Thou Preſerver of the Underſtanding! Thou Parent of every intellectual Improvement, and of every moral Virtue!

Another great Preſervative of Health is moderate Exerciſe; which few deformed Perſons can want Strength to perform. I never choſe long Journies, and they have been fatiguing to me; but I never

I never found myſelf worſe for Fatigue. And (before I was troubled with the Stone) I have on occaſion rid fifty Miles in a Day; or walked near twenty. And, though now ſlow in my Motions, I can be on my Feet the greateſt part of the Day; and cannot be ſaid to lead a ſedentary Life. As a deformed Perſon is not formed for violent Exerciſe, he is leſs liable to ſuch Diſorders as are the natural Conſequence of it. He will alſo eſcape many Accidents, to which Men of athletic Make, and who glory in their Strength, are always expoſing themſelves to make Trial and Proof of it. If he cannot carry an Ox, like *Milo*; he will not, like *Milo*, be hand-cuffed in the Oak, by attempting to rend it. He will not be the Man, that ſhall ride from *London* to *York* in a Day, or to *Windſor* in an Hour for a Wager; or that ſhall be perpetually performing ſurpriſing long Journies in a ſurpriſing ſhort

ſhort Time, for no earthly Buſineſs, but the Pleaſure of relating them. Conſcious of his own Weakneſs, he will be cautious of running into Places or Occaſions of Danger. I deny my ſelf ſome Entertainments, rather than venture into a Crowd, knowing how unequal I am to a Struggle in it: and if any ſudden Quarrel ſhould ariſe, how ill I am qualified for ſuch an Encounter. One Blow from a *Slack* or *Broughton* would infallibly conſign me over to *Charon*. Nature too calls on deformed Perſons to be careful not to offer ſuch Affronts, as may call them forth into the Field of falſe Honour, where they cannot acquit themſelves well for want of Strength and Agility: and they are ſecurer from ſuch Affronts themſelves; ſince others will conſider the little Credit they will gain, by compelling them to appear on that Scene. On the whole I conclude, that Deformity is a Protection to a Man's

Health

Health and Perſon; which (ſtrange as it may appear) are better defended by Feebleneſs than Strength.

Let me now conſider the Influence of Bodily Deformity on a Man's Fortune. Among the lower Claſs, he is cut off from many Profeſſions and Employments. He cannot be a Soldier, he is under Standard: he cannot be a Sailor, he wants Activity to climb the Rigging: he cannot be a Chairman or Porter, he wants Strength to bear the Burthen. In higher Life, he is ill qualified for a Lawyer, he can ſcarce be ſeen over the Bar: for a Divine; he may drop from his Haſſock out of Sight in his Pulpit. The Improvement of his Mind is his proper Province: and his Buſineſs only ſuch as depends on Ingenuity. If he cannot be a Dancing-maſter to adjuſt the Heels; he may be a School-maſter to inſtruct the Head. He cannot be a graceful

ful Actor on the Stage; but he may produce a good Play. He would appear ill as a Herald in a Proceſſion; but may paſs as a Merchant on the Exchange. He cannot undergo the Fatigue of the Campaign; but he may adviſe the Operations of it. He is deſigned by Nature, rather to ſleep on *Parnaſſus*, than to deſcend on the Plains of *Elis*. He cannot be crowned at the *Olympic* Games; but may be the *Pindar* to celebrate them. He can acquire no Glory by the Sword; but he may by the Pen: and may grow famous by only relating thoſe Exploits, which are beyond his Power to imitate.

Lord *Bacon* (that extenſive and penetrating Genius, who pointed out every Part of Nature for Examination) in his Eſſay on Deformity ſays, 'that, in their 'Superiors, it quencheth Jealouſy to-'wards them, as Perſons that they think 'they may at pleaſure deſpiſe: and it 'layeth

'layeth their Competitors and Emula-
'tors aſleep; as never believing they
'ſhould be in a Poſſibility of Advance-
'ment, till they ſee them in Poſſeſſion.'
But it is much to be doubted, whether this is not more than counterballanced by the Contempt of the World, which it requires no mean Parts to conquer. For if (as I have ſomewhere read) a good Perſon is a Letter of Recommendation, Deformity muſt be an Obſtruction in the Way to Favour. In this reſpect therefore deformed Perſons ſet out in the World to a Diſadvantage, and they muſt firſt ſurmount the Prejudices of Mankind before they can be upon a Par with others. And muſt obtain by a Courſe of Behaviour that Regard, which is paid to Beauty at firſt ſight. When this Point is once gained, the Tables are turned; and then the Game goes in their Favour: for others ſenſible of their firſt Injuſtice to them, no ſooner find them

better

better than they expected, than they believe them better than they are: whereas in the beautiful Perſon, they ſometimes find themſelves impoſed upon, and are angry that they have worſhiped only a painted Idol. For (again take Lord *Bacon*'s Words) [6] 'neither is it almoſt 'ſeen, that very beautiful Perſons are 'otherwiſe of great Virtue: they prove 'accompliſhed, but not of great Spirit; 'and ſtudy rather Behaviour than Virtue. 'Whereas [7] deformed Perſons, if they 'be of Spirit, will free themſelves from 'Scorn, which muſt be either by Virtue 'or Malice; and therefore let it not be 'marvelled, if they ſometimes prove ex-'cellent Perſons, as was *Agiſilaus*, *Zanger* 'the Son of *Solomon*, *Eſop*, *Gaſca* Preſident 'of *Peru*; and *Socrates* may likewiſe go 'amongſt them, with others.' Nay, he ſays,

[6] His Eſſay on Beauty.

[7] His Eſſay on Deformity.

ſays, 'in a great Wit Deformity is an 'Advantage to Riſing.' And, [8] in another Part of his Works, 'that they, who by 'Accident have ſome inevitable and in-'delible Mark on their Perſons or For-'tunes, as deformed Perſons, Baſtards, '*&c.* if they want not Virtue, generally 'prove fortunate.'

Oſborn in his *Hiſtorical Memoirs of Queen Elizabeth* informs us; that 'ſhe 'choſe the goodlieſt Perſons for her 'Houſehold Servants; but in her Coun-'ſellors did not put by Sufficiency, tho' 'accompanied with a crooked Perſon; 'as it chanced in a [9] Father and a Son of 'the *Cecils*, both incomparable for Pru-'dence. It is well known, the Queen would

[8] *De Augmentis Scientiarum*, l. 8. c. 2.

[9] I ſuppoſe what *Cambden* ſays of Lord *Burleigh*'s comely and pleaſing Aſpect, relates to his Countenance only.

would make the Father *(Burleigh)* ſit in her Preſence; telling him, that ſhe did not uſe him for his Legs, but Head. But the Son (afterwards Lord Treaſurer and Earl of *Saliſbury)* was not ſo civilly treated by the Populace; and is an Inſtance, not only that Envy purſues a great Man, but that the higheſt Poſt cannot redeem a deformed one from Contempt; it attends him like his Shadow, and like that too is ever reminding him of his ill Figure; which is often objected for want of real Crimes. For the ſame Writer [1] ſays of the ſame great Man; 'that the 'Misfortunes accompanying him from 'his Birth did not a little add to that 'Cloud of Detraction, that fell upon all 'that he ſaid or did: a Mulct in Nature, 'like an Optick Spectacle, multiplying 'much in the ſight of the People the 'Apparitions of Ill.' Nor was this Contempt buried with him: it trampled on

[1] Hiſtorical Memoirs of King *James*.

his Aſhes, and inſulted his Grave; as appears by an Epitaph, which *Oſborn* cites, as void of Wit, as it is full of Scurrility: in one Line of which there is an Epithet, not ſo elegant, as deſcriptive of his Perſan, *viz.* ‘ Little *Boſſive* Robin, ‘ that was ſo great.’

Such Contempt in general, joined with the Ridicule of the Vulgar, is another certain Conſequence of bodily Deformity. For Men naturally deſpiſe what appears leſs beautiful or uſeful: and their Pride is gratified, when they ſee ſuch Foils to their own Perſons. It is this Senſe of Superiority, which is teſtified by Laughter in the lower ſort: while their Betters, who know how little any Man whatſoever hath to boaſt of, are reſtrained by good Senſe and good Breeding from ſuch an Inſult. But it is not eaſy to ſay why one Species of Deformity ſhould be more ridiculous than another,

another, or why the Mob ſhould be more merry with a crooked Man, than one that is deaf, lame, ſquinting, or purblind. Or why ſhould they back-bite me (if I may uſe the Expreſſion) to my Face, and not laugh at my Face itſelf for being harrowed by the Small Pox. It is a Back in Alto Relievo that bears all the Ridicule; though one would think a prominent Belly a more reaſonable Object of it; ſince the laſt is generally the Effect of Intemperance, and of a Man's own Creation. *Socrates* was ugly, but not contemned; and [2] *Philopæmen* of very mean appearance, and though contemned on that Account, not ridiculed; for [3] *Montaigne* ſays, 'Ill

[2] Coming to an Inn, where he was expected, before his Attendants, the Miſtreſs of the Houſe, ſeeing a plain Perſon, of very mean Aſpect, ordered him to aſſiſt in getting things ready for Philopœmen. His Attendants finding him ſo employed, he told them, he was then paying the Tribute of his Uglineſs. *Plutarch.*

[3] In his Eſſay on Phyſiognomy.

'Features are but a ſuperficial Uglineſs,
'and of little Certainty in the Opinion of
'Men: but a Deformity of Limbs is
'more ſubſtantial, and ſtrikes deeper in.'
As it is more uncommon, it is more remarkable: and that perhaps is the true reaſon, why it is more ridiculed by the Vulgar.

Since this is the Caſe; I appeal to my Fraternity, whether it is not ſound Policy to uſe Stratagem to guard againſt their Attacks as much as may be; and ſince they are deceived by outward Appearances, to call in the Aid of the Taylor, to preſent them with better Shapes than Nature has beſtowed. Againſt ſo unfair an Adverſary ſuch Fraud is juſtifiable; tho' I do not approve of it in general. When I was a Child, I was drawn like a Cupid, with a Bow and Arrow in my Hands, and a Quiver on my Shoulder: I afterwards thought this an Abuſe, which ought

ought to be corrected: and when I ſate for my Picture ſome Years ago, I inſiſted on being drawn as I am, and that the ſtrong Marks of the Small Pox might appear in my Face: for I did not chooſe to colour over a Lye. The Painter ſaid, he never was allowed ſuch Liberty before; and I adviſed him, if he hoped to be in Vogue, never to aſſume it again: for Flatterers ſucceed beſt in the World; and of all Flatterers, Painters are the leaſt liable to be detected by thoſe they flatter. Nor are the Ladies the only Perſons concerned for their Looks. 'The *Alexander*[4] choſe to have his Picture 'drawn by *Apelles*, and his Statue form-'ed by *Lyſippus*. And the *Spartan* '*Ageſilaus* (conſcious of his ill Figure) 'would never ſuffer any Picture or Sta-'tue of him to be taken. He was one

 'of

[4] Edicto vetuit, ne quis ſe præter Apellen
Pingeret, aut alius Lyſippo duceret æra
Fortis Alexandri vultum ſimulantia.—*Hor. Ep.* 1. *l.* 2.
See too Cicero's celebrated Epiſtle to Lucceius.

'of the moſt conſiderable Perſons of his 'Age both for civil and military Virtues, 'inſomuch that he juſtly acquired the 'Appellation of *Ageſilaus* the Great. But 'tho' Nature had been uncommonly li-'beral to him in the noble Endowments 'of the Mind, ſhe had treated him very 'unfavourably in thoſe of the Body. He 'was remarkably low of Stature: had 'one Leg ſhorter than the other; and 'ſo very deſpicable a Countenance, that 'he never failed of raiſing Contempt in 'thoſe, who were unacquainted with his 'moral and intellectual Excellencies. It 'is no wonder therefore, that he was 'unwilling to be delivered down to Po-'ſterity under the Diſadvantages of ſo 'unpromiſing a Figure.' I have given the [s] Words of a late very elegant Tranſlation of *Cicero*'s Letters.——On the whole, I could wiſh, that Mankind would be more candid and friendly with us;

[s] From the Tranſlation, and Notes, of the Epiſtle I have mentioned.

us; and inſtead of ridiculing a diſtorted Perſon, would rally the Irregularities of the Mind: which generally are as viſible as thoſe of the Perſon; but being more common, they paſs with little Notice as well in high as low Life. [6] Mæcenas would laugh at any Irregularity in *Horace*'s Dreſs, but not at any Caprice in his Behaviour, becauſe it was common and faſhionable: ſo a Man's Perſon, which is the Dreſs of his Soul, only is ridiculed, while the vicious Qualities of it eſcape.—Let me add, that if ridiculing another's Perſon is in no Caſe to be juſtified, the ill Treatment of it muſt be highly criminal: what then muſt we think of *Balbus*, a *Roman* Quæſtor in *Spain*,

 who

[6] Si curtatus inæquali tonſore capillos
Occurri, rides: ſi forte ſubucula pexæ
Trita ſubeſt tunicæ, vel ſi toga diſſidet impar,
Rides: quid, mea cum pugnat ſententia ſecum?
Quod petiit, ſpernit; repetit quod nuper omiſit?
Æſtuat, et vitæ diſconvenit ordine toto?
Diruit, ædificat, mutat quadrata rotundis?
Inſanire putas ſolennia me; neque rides.

who wantonly expoſed to wild Beaſts a certain noted Auctioneer at *Seville* for no other reaſon, but becauſe he was deformed. This is related in a [7] Letter to *Cicero* by *Aſinius Pollio*, the moſt accompliſhed Gentleman of that Age; who calls *Balbus* a Monſter for this and other Acts of Barbarity. I am glad he has preſerved the Memory of this poor Man; whom I here conſecrate to Fame; and place foremoſt in the glorious Liſt of our Martyrs.

I will now follow Lord *Bacon* as my Guide, in tracing out ſuch Paſſions and Affections, as moſt naturally reſult from Deformity: for he ſays, 'There certainly is a Conſent between the Body and 'the Mind; and where Nature erreth in 'the one, ſhe ventureth in the other; 'and therefore Deformity may be beſt 'conſidered, in this reſpect, as a Cauſe 'which

[7] The 7th of the 15th Book in the Tranſlation—the 32d of the 10th in the Original.

'which ſeldom fails of the Effect, and not 'as a Sign, which is more deceivable; 'for as there is an Election in Man 'touching the Frame of his Mind, the 'Stars of natural Inclination are ſome-'times eclipſed by the Sun of Diſcipline 'and Virtue.'

He begins with ſaying, that 'deformed 'Perſons are commonly even with Nature; 'for as Nature hath done ill by them, 'ſo do they by Nature, being for the 'moſt part (as the Scripture ſaith *void)* '*of natural Affection.*' I can neither find out this Paſſage in Scripture, nor the Reaſon of it: nor can I give my Aſſent or Negative to a Propoſition, till I am well acquainted with the Terms of it. If by natural Affection is here meant univerſal Benevolence, and Deformity neceſſarily implies a want of it, a deformed Perſon muſt then be a complete Monſter. But however common the Caſe may be, my own

own Senſations inform me, that it is not univerſally true. If by natural Affection is meant a partial Regard for Individuals; I believe the Remark is judicious, and founded in human Nature. Deformed Perſons are deſpiſed, ridiculed, and ill-treated by others; are ſeldom Favourites, and commonly moſt neglected by Parents, Guardians, and Relations: and therefore, as they are not indebted for much Fondneſs, it is no wonder, if they repay but little. It is the Command of Scripture, *Not to ſet our Affections on Things below*: it is the Voice of Reaſon, not to overvalue what we muſt ſoon part with: and therefore, to be ſo fond of others, as not to be able to bear the Abſence, or to ſurvive them, is neither a religious or moral Duty; but a childiſh and womaniſh Weakneſs: and I muſt congratulate deformed Perſons, who by Example are early taught another Leſſon. And I will now lay open my own Heart to the

Reader, that he may judge, if Lord *Bacon*'s Poſition is verified in me.

I hope it proceeds not from a Malignity of Heart; but I never am much affected with the common Accidents of Life, whether they befall my ſelf or others. I am little moved when I hear of Death, Loſs, or Misfortune: I think the Caſe is common,

([8]Tritus, & e medio fortunæ ductus acervo:)

And as it is always likely to happen, I am not ſurpriſed when it does. If I ſee a Perſon cry or beat his Breaſt on any ſuch Occaſion, I cannot bear him Company, but am not a *Democritus* to laugh at his Folly. I read of Battles and Fields covered with Slain; of Cities deſtroyed by Sword, Famine, Peſtilence, and Earthquake; I do not

[8] Juv. Sat. 13.

not ſhed a Tear: I ſuppoſe it is, becauſe they are the uſual Storms, to which the Human Species are expoſed, proceeding from the juſt Judgments of God, or the miſtaken and falſe Principles of Rulers. I read of Perſecutions, Tortures, Murders, Maſſacres; my Compaſſion for the Sufferers are great, but my Tears are ſtopped by Reſentment and Indignation againſt the Contrivers and Perpetrators of ſuch horrid Actions. But there are many Things, that bring Tears into my Eyes, whether I will or no: and when I reflect, I am often at a loſs in ſearching out the ſecret Source from whence they flow. What makes me weep? (for weep I do) when I read of Virtue or Innocence in Diſtreſs; of a good Man, helpleſs and forſaken, unmoved by the greateſt Inſults and Cruelties; or courageouſly ſupporting himſelf againſt Oppreſſion in the Article of Death. I ſuppoſe it is, to ſee Vice triumphant, and Virtue ſo ill rewarded

warded in this Life. May I judge by my ſelf, I ſhould imagine, that few ſincere Chriſtians could read the Sufferings of their Saviour, or *Engliſhmen* thoſe of a *Cranmer*, *Ridley*, or *Latimer*, without Tears; the firſt dying to eſtabliſh his Religion, the laſt to reſcue it from Corruption. When I read of [9] *Regulus* returning to Torment, and [1] *John* of *France* to Impriſonment, againſt the Perſuaſion of Friends, to keep Faith with their Enemies;

[9] Donec labantes conſilio patres
Firmaret auctor nunquam aliàs dato,
Interque mœrentes amicos
Egregius properaret exul.
Atqui ſciebat quæ ſibi barbarus
Tortor pararet: ——— tamen
Dimovit obſtantes propinquos,
Et populum reditus morantem.
Hor. Od. 5. l. 3.

[1] En vain ſes Miniſtres & les plus conſidérables Seigneurs du Royaume firent tous leurs efforts, pour le faire changer de réſolution. Il répondoit à tout ce qu'on lui diſoit là-deſſus, que quand la bonne foy ſeroit bannie du reſte du monde, il falloit qu'on la trouvât toûjours dans la bouche des Rois. Hiſtiore de *France*, par le *P. G. Daniel.*

mies; I weep to think, there is ſcarce another Inſtance of ſuch exalted Virtue. Thoſe who often hear me read, know, that my Voice changes, and my Eyes are full, when I meet with a generous and heroic Saying, Action, or Character, eſpecially of Perſons, whoſe Example or Command may Influence Mankind. I weep when I hear a [2] *Titus* ſay, That he had loſt the Day in which he did no Good. When [3] *Adrian* tells his Enemy, That he had eſcaped by his being Emperor; or [4] *Lewis* XII. That he is not to revenge the Affront of the Duke of *Orleans*. Theſe are the firſt Inſtances that happen to occur to me: I might collect many, too many to inſert in this Eſſay: yet all are but few, compared to Inſtances of Cruelty and

[2] Recordatus quondam ſuper cœnam, quod nihil cuiquam toto die præſtitiſſit, memorabilem illam meritoque laudatam vocem edidit: AMICI, DIEM PERDIDI.—— Suetonius.

[3] Echard's Roman Hiſtory.

[4] Mezerai, & Daniel.

and Revenge: perhaps I am concerned, that they are ſo rare: perhaps too I inwardly grieve, that I am not in a Situation to do the like. I am entertained, but not moved, when I read *Voltaire*'s Hiſtory of *Charles* XII. but I melt into Tears on reading *Hanway*'s Character of his Antagoniſt *Peter* the Great. The firſt is the Story of a Madman; the other of a Father, Friend, and Benefactor of his People; whoſe Character (as the Author obſerves in the Concluſion of it) will command the Admiration of all ſucceeding Generations: and I ſuppoſe I lament, that God is pleaſed to advance to Royalty ſo few ſuch Inſtruments of Good to Mankind. *Harry* IV. of *France* had every Quality to make a Prince amiable: Courage, Humanity, Clemency, Generoſity, Affability, Politeneſs: his Behaviour on every Occaſion is charming: and I cannot read the Account of him, given us by his Prime Miniſter *(Sully)* without Emo-

Emotion. I do not wonder, if what is reported is true; that [s] at leaſt fifty Perſons have written his Hiſtory; and that he has been celebrated in Poems, and Panegyricks, by above five hundred: there are few ſuch Subjects to be met with; and few Princes, who have ſo juſtly deſerved the Title of Great. His Grandſon had the ſame Title beſtowed on him: but how little did he deſerve it! He has been celebrated by as many Hiſtoriographers and Poets; but they are moſtly ſuch as he hired for that Purpoſe: and none of them, even *Voltaire* himſelf, will be able to paſs him for a great Man on unprejudiced Poſterity. Compare him with his Grandfather, you will find him the reverſe. *Henry* was bred to Toil and Hardſhips; *Lewis* in Luxury and Effeminacy. *Henry* pleaſant, eaſy, and affable; *Lewis* formal, haughty, and reſerved.

Henry

[s] Moreri's Dictionary.——Turkiſh Spy, Vol. I. B. 2. Let. 20.

Henry brave, and expoſing himſelf to all Dangers; *Lewis* cautious, and always in a ſecure Poſt. The one gaining Victories by himſelf, and his own perſonal Valour; the other by his Generals, and Superiority of Numbers. The one pleaſed with performing great Actions; the other with being flattered for thoſe which he never performed. The firſt ambitious of true; and the laſt of falſe Glory. *Henry* ſtabbed by Jeſuits; *Lewis* governed by them. The one forgiving Rebels and Aſſaſſins; the other encouraging both. *Henry* perſecuted; *Lewis* a Perſecutor. The firſt granting Liberty of Conſcience; the laſt taking it away. *Henry* promoting the Silk Manufacture in *France*; *Lewis* in *England*. One treating his Subjects as his Children; the other as his Slaves. *Henry* bravely aſſerting his own Rights; *Lewis* baſely encroaching on thoſe of his Neighbours. *Henry* extricating his Country from Miſery, and laying the Founda-

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tion of her Grandeur; *Lewis* ſquandering her Blood and Treaſure, and reducing her from Grandeur to the Brink of Deſtruction. *Henry* forming Schemes for the perpetual Peace of *Europe*; *Lewis* perpetually to diſturb it. How little is *Lewis* compared to *Henry* the Great!

But to return to my Subject.—I am uneaſy, when I ſee a Dog, a Horſe, or any other Animal ill treated; for I conſider them as endued with quick Senſe, and no contemptible Share of Reaſon; and that God gave Man Dominion over them, not to play the Tyrant, but to be a good Prince and promote the Happineſs of his Subjects. But I am much more uneaſy at any Cruelty to my own Species; and heartily wiſh *Procruſtis* diſciplined in his own Bed, and *Phalaris* in his Bull. A Man bruiſed all over in a Boxing Match, or cut to Pieces in fighting a Prize, is a ſhocking Spectacle; and I think

think I could with leſs Horror ſee a thouſand fall in Battle, than Human Nature thus depreciated and diſgraced. Violence, when exerted in Wantonneſs or Paſſion, is Brutality: and can be termed Bravery, only when it is ſanctified by Juſtice and Neceſſity. A mangled Carcaſs is not a pleaſing Sight. Why therefore do Men pay for it? and the Great Vulgar encourage theſe Diſorders among the Small? It is not Choice, but Affectation. As many, who neither love nor underſtand Muſick, go to an Opera to gain the Reputation of Connoiſeurs; many go to *Broughton*'s Theater, to avoid the Imputation of being Cowards: but when they are at ſo much Pains to avoid the Imputation, it raiſes a Suſpicion that they are ſo.

I have been in a Situation to ſee not a little of the Pomp and Vanity, as well as of the Neceſſity and Miſery of Mankind:

but the laſt only affect me: and if, as a Magiſtrate, I am ever guilty of Partiality, it is in favour of the Poor. When I am at Church among my poor, but honeſt, Neighbours in the Country; and ſee them ſerious in performing the Ceremonies preſcribed; Tears ſometimes ſteal down my Cheek, on reflecting, that they are doing and hearing many Things they do not underſtand; while thoſe, who underſtand them better, neglect them: that they, who labour and live hard, are more thankful to Heaven, than thoſe, who fare luxuriouſly on the Fruits of their Labour: and are keeping and repeating the fourth Commandment, at the very Inſtant the others are breaking it.

Theſe are ſome of the Senſations I feel; which I have freely and fairly diſcloſed; that the Reader may judge, how far I am an Inſtance of a deformed Perſon wanting natural Affection. And I

am

am a good Subject of Speculation; for all in me is Nature: for to own the Truth, I have taken but little Pains (tho' much I ought to have taken) to correct my natural Defects.

Lord *Bacon*'s next Position is, 'That 'deformed Persons are extremely bold. 'First in their own Defence, as being 'exposed to Scorn; but in process of 'Time by a general Habit.'——This probably is so among the inferior Sort, who are in the way of continual Insults: for a Return of Abuse is a natural Weapon of Self-defence, and in some measure justified by the Law of Retaliation: to upbraid a Man with a personal Defect, which he cannot help, is also an immoral Act; and he who does it, has reason to expect no better Quarter, than to hear of Faults, which it was in his own Power not to commit. But I find this Observation far from being verified in my self:

an unbecoming Baſhfulneſs has been the Conſequence of my ill Figure, and of the worſe Management of me in my Childhood. I am always uneaſy, when any one looks ſtedfaſtly on ſo bad a Picture: and cannot look with a proper Confidence in the Face of another. I have ever reproached myſelf with this Weakneſs, but am not able to correct it. And it may be a Diſadvantage to a Man in the Opinion of thoſe he converſes with; for though true Modeſty is amiable, the falſe is liable to Miſconſtruction: and when a Man is out of Countenance for no Reaſon, it may be imagined, that he has ſome bad Reaſon for being ſo. In point of Aſſurance, I am indeed a perfect Riddle to my ſelf: for I, who feel a Reluctance in croſſing a Drawing-room, or in opening my Mouth in private Company before Perſons with whom I am not well acquainted, find little in delivering my Sentiments iu publick, and expoſing my

Diſ-

Diſcourſe, often as trifling as my Perſon, to the Ears of a Thouſand. From what Cauſe this proceeds I know not: it may be, partly from Hopes of wiping off any ill Impreſſions from my Perſon by my Diſcourſe; partly from a Senſe of doing my Duty; and partly from a Security in publick Aſſembles from any groſs perſonal Reflections.

Lord *Bacon* compares the Caſe of deformed Perſons to that of Eunuchs; 'in 'whom Kings were wont to put great 'Truſt as good Spials and Whiſperers; 'for they that are envious towards all, 'are more obnoxious and officious to-'wards one.'—But with Submiſſion to ſo good a Judge of Human Nature, I own, I can diſcover no uncommon Qualification in them for Spies; and very few Motives to Envy peculiar to themſelves. Spies ſubmit to that baſe and ungenerous Office, either for the Sake of

Intereſt or Power: if for Intereſt, it is to gratify their Covetouſneſs; if for Power, their Ambition or Revenge: which Paſſions are not confined to the Eunuch or Deformed; but indiſcriminately ſeize all Claſſes of Men. Envy too may prompt a Man to mean Actions, in order to bring down the Perſon envied to his own Level; but if it is on account of Superiority of Fortune, it will operate alike on Men of all Shapes. Eunuchs have but one peculiar Motive to Envy: but that (as Lord *Bacon* expreſſes it) makes them envious towards all; becauſe it is for a Pleaſure, which all but themſelves may enjoy. Deformed Perſons are deprived only of Beauty and Strength, and therefore thoſe alone are to be deemed the extraordinary Motives to their Envy; for they can no more be beautiful or ſtrong, than Eunuchs be ſucceſsful Lovers. As to my ſelf; whatever Sparks of Envy might be in my Conſtitution, they are now entirely

tirely extinguiſhed: for by frequent and ſerious Reflection I have long been convinced of the ſmall Value of moſt Things which Men value the moſt.

There is another Paſſion to which deformed Perſons ſeem to be more expoſed, than to Envy: which is Jealouſy: for being conſcious, that they are leſs amiable than others, they may naturally ſuſpect, that they are leſs beloved. I have the Happineſs to ſpeak this from Conjecture, and not from Experience: for it was my Lot many Years ago to marry a young Lady, very piouſly educated, and of a very diſtinguiſhed Family, and whoſe Virtues are an Honour to her Family, and her Sex: ſo that I had never any Trial of my Temper; and can only gueſs at it by Emotions I have felt in my younger Days; when Ladies have been more liberal of their Smiles to thoſe, whom I thought

thought in every reſpect, but Perſon, my Inferiors.

The moſt uſeful Inference from all this to a deformed Perſon, is to be upon his Guard againſt thoſe Frailties, to which he is more particularly expoſed, and to be careful, that the outward Frame do not diſtort the Soul. [6] *Orandum eſt*, let us pray, ſays *Juvenal*, *ut ſit mens ſana in corpore ſano*, for a ſound Mind in a healthy Body; and every deformed Perſon ſhould add this Petition, *ut ſit mens recta in corpore curvo*, for an upright Mind in a crooked one. And let him frequently apply to himſelf, this Article of ſelf-examination, [7] *Lenior & melior fis accedente ſenectâ?* as Age approaches, do your Temper and Morals improve? It is a Duty peculiarly incumbent: for if Beauty adds Grace to Virtue it ſelf, Vice muſt be doubly hideous in Deformity.

Ridicule

[6] Sat. 10.

[7] Hor. Ep. 2. l. 2.

Ridicule and Contempt are a certain Conſequence of Deformity: and therefore what a Perſon cannot avoid, he ſhould learn not to regard. He ſhould bear it like a Man; forgive it as a Chriſtian; and conſider it as a Philoſopher. And his Triumph will be complete, if he can exceed others in Pleaſantry on himſelf. Wit will give over, when it ſees itſelf out-done: and ſo will Malice, when it finds it has no Effect: and if a Man's Behaviour afford no Cauſe of Contempt, it will fall upon thoſe, who condemn him without Cauſe. It ſometimes happens, that Perſons, with whom I have a ſlight Acquaintance, will take notice of me on ſome Days, and overlook me on others: well knowing that they ought to treat one of my Shape, with the preciſe degree of Ceremony, which ſuits their preſent Humour. I will not ſay, this is a Pleaſure; but I can truly ſay, it is no Mortification. It excites in me

me no Reſentment, but only Speculation. And not able to find out a very good Reaſon for their Behaviour, I endeavour to find as good a one as I can. I conſider with my ſelf, what it is, which makes them at that Juncture of ſuch particular Importance to themſelves: and aſk my ſelf many Queſtions of this Sort. Is his Father dead? Has he writ a Play? Has he dined with my Lord Mayor? Has he made a Speech? Has he been preſented at Court? Has he been ſpoke to at a Levee? Has he a new Equipage, or Title? Has he had a good Run? Has he got a Place? Is he going to marry a Fortune? Has he been congratulated on the Performance of his *French* Cook, or his *French* Taylor? Is he reckoned a Man of Taſte? Is he admitted of *White*'s, or of the Royal Society?—Such are the Topicks of my Speculations: and though I am a Perſon of no great Penetration, I ſometimes hit on the right Cauſe.

Fine

Fine Cloaths attract the Eyes of the Vulgar: and therefore a deformed Perſon ſhould not aſſume thoſe borrowed Feathers, which will render him doubly ridiculous. He could ſcarce expoſe himſelf more by dancing at Court; than by appearing the fineſt there on a Birth-day. Ever ſince I have arrived at Years of Diſcretion, I have worn a plain Dreſs; which, for near thirty Years, has been of the ſame grave Colour; and which I find not the leaſt Inclination to alter. It would be monſtrous in me to beſtow any Ornament on a Perſon, which is incapable of it: and ſhould I appear in Lace or Embroidery, my Friends might aſſign it as no unreaſonable Pretence for a Commiſſion of Lunacy againſt me. — I can ſcarce forbear digreſſing on this Subject, when I reflect, what Numbers, who ſhould know better, ſet a Value upon theſe Trifles; which are fit Amuſements only for Children. If they are pleaſed with

with the Finery only; they are no better than Children. If it is to gain Reſpect: ſuch Reſpect muſt come from the Vulgar, and not from Men of Senſe. Is it to ſhew their Quality? it does not, for even Apprentices are fine. Is is to be an Evidence of their Riches? it is not; for the moſt neceſſitous are fineſt, as Taylors know to their Coſt. Do their Figure or Reputation depend on their Dreſs? then they are entirely in the hand of the Taylor. he is the Engineer to guard and defend them; the God to ſave or deſtroy. Do they dreſs to pleaſe the Ladies? that is the moſt reaſonable End: yet very few of them but are wiſer than to be taken with the Coat inſtead of the Man: and what can be taking in a Man, who invades their Province, and appears by his Actions to be one of them?— If it is a Lady that is fond of Finery; I aſk her why? If ſhe is a Beauty, ſhe wants no Ornament: if

plain, ſhe cannot be transformed. Her Dreſs indeed may enliven her Poet's Fancy, and ſave him a Journey to the Sun and Stars for his Similies and Alluſions. If the Lady had not put on her Finery; we might have loſt this polite and ingenious Stanza.

The adorning thee with ſo much Art
Is but a barbarous Skill:
'Tis like the poiſoning of a Dart,
Too apt before to kill.

Every Mother (like her in [8] *Juvenal*) hath prayed in the Temple of *Venus*, for the moſt exquiſite Beauty in her Children. But ſince the Goddeſs hath been thus deaf and unkind; I cannot adviſe any one of my Sect to be her profeſſed Votary: for ſhe will be as little propitious

[8] Formam optat modico pueris, majore puellis
Murmure cùm Veneris fanum videt anxia mater,
Uſque ad delicias votorum.—*Sat.* 10.

pitious to his Wiſhes, as ſhe was to his Mother's Prayer. A *Helen* will run away with a *Paris:* but where is the Nymph, that will liſten to ſuch a *Corydon?* In vain will he ſummon the Muſes to his Aid, unaſſiſted as he is by the Graces. His [9] *Sachariſſa*, *Myra*, *Cloe*, or *Belinda*, may perhaps tickle her Ear, but will never touch her Heart:

[1] *Not Words alone pleaſe her.*

Or if (as [2] *Waller* expreſſes it) her high Pride ſhould deſcend to mark his Follies, it is the greateſt Honour he can expect: unleſs in a merry Mood ſhe ſhould take it into her Head to treat him like [3] *Falſtaff* or Squire *Slender*. He will be the choiceſt of *Cupid*'s *April* Fools; and I will not ſay

[9] *Sachariſſa* belongs to *Waller*, *Myra* to *Lanſdown*, *Cloe* to *Prior*, and *Belinda* to Pope.

[1] Milton Par. Loſt. b. 8.

[2] In his Poem on Love.

[3] Merry Wives of Windſor.

ſay an egregious Aſs, but Camel, to bear his Burthens. But let this be ſome Conſolation to him, that, while he is not ſuffered to regale on the Sweets of the Hive, he is ſecured from its Sting.

But, not to make ugly Perſons out of Love with themſelves, I will now exhibit ſome Advantages ariſing from Deformity.

Inſtead of repining, a deformed Perſon ought to be thankful to Providence for giving him ſuch a Guard to his Virtue and Repoſe. Thouſands are daily ruined by a handſome Perſon: for Beauty is a Flower, that every one wants to gather in its Bloom, and ſpare no Pains or Stratagem to reach it. All the Poetical Stories concerning it have their Moral. A *Helen* occaſions War and Confuſion. The *Hyacinths* and *Ganimedes* are ſeized on for *Catamites*: the *Endymions* and *Adonis* for

Gallants. *Narciſſus* can admire no body but himſelf; and grows old, before he is cured of that Paſſion. Who is a Stranger to the Story of *Lucretia*, killing herſelf for her violated Chaſtity? or of *Virginia*, killed by her Father to preſerve it? In thoſe Circumſtances, ſays [4] *Juvenal*, ſhe might wiſh to change Perſons with *Rutila*, the only Lady I know among the Ancients celebrated for a Hump-back. The [5] handſomeſt Men are choſen for Eunuchs and Gallants: and when they are catched in exerciſing the laſt Function, both [6] *Horace* and *Juvenal* inform you of

[4] Sed vetat optari faciem Lucretia, qualem
Ipſa habuit. Cuperet Rutilæ Virginia gibbum
Accipere, atque ſuam Rutilæ dare.——Sat. 10.

[5] ——Nullus ephebum
Deformem ſæva caſtravit in arce tyrannus.
Nec prætextatum rapuit Nero loripedem, nec
Strumoſum, atque utero pariter gibboque tumentem.
ibid.

[6] Hic ſe præcipitem tecto dedit: ille flagellis
Ad mortem cæſus: fugiens hic decidit acrem

Præ-

of the Penalties and Indignities they undergo. [7] *Silius* was converted by the inſatiable *Meſſalina* into a Huſband: and *Sporus* by the Monſter [8] *Nero* into a Wife. The laſt mentioned Poet ſhews, that praying for Beauty is praying for a Curſe: and [9] *Perſius* refuſes to join in ſuch a Prayer: and have not I reaſon to thank my Stars, that have placed me more out of Danger, than even Virtue could; for that could

Prædonum in turbam: dedit hic pro corpore nummos:
Hunc perminxerunt calones: quinetiam illud
Accidit, ut cuidam teſtes caudamque ſalacem
Demeteret ferrum.——Hor. Sat. 2. l. 1.
——Quoſdam mæchos & mugilis intrat. Juv. *ib.*

[7] ——Optimus hic & formoſiſſimus idem
Gentis Patriciæ rapitur miſer extinguendus
Meſſalinæ oculis.——Juv. Sat. 10.

[8] Suetonius.

[9] Hunc optent generum Rex & Regina: puellæ
Hunc rapiant: quicquid calcaverit hic, roſa fiat:
Aſt ego nutrici non mando vota; negato
Jupiter hæc illi.——Perſ. Sat. 2.

not guard a [1] *Joſeph*, an [2] *Hippolytus*, a *Bellerophon*, and others, againſt the Revenge of ſlighted Love.

Another great Advantage of Deformity is, that it tends to the Improvement of the Mind. A Man, that cannot ſhine in his Perſon, will have recourſe to his Underſtanding: and attempt to adorn that Part of him, which alone is capable of Ornament: when his Ambition

[1] Gen. c. 39.

[2] ——Quid profuit olim
Hippolyto grave propoſitum? Quid Bellerophonti?
Erubuit nempe hæc, ſeu faſtidita repulsâ:
Nec Sthenobœa minus quam Creſſa excanduit, & ſe
Concuſſere ambæ.——Juv. Sat. 10.

Ut Prætum mulier perfida credulum
Falſis impulerit criminibus, nimis
Caſto Bellerophonti
Maturare necem, refert.
Narrat penè datum Pelea Tartaro,
Magneſſam Hippolyten dum fugit abſtinens.
Hor. Od. 7. l. 3.

bition prompts him to begin, with *Cowley*, to aſk himſelf this Queſtion,

What ſhall I do to be for ever known,
And make the Age to come my own?

On looking about him, he will find many Avenues to the Temple of Fame barred againſt him: but ſome are ſtill open through that of Virtue: and thoſe, if he has a right Ambition, he will moſt probably attempt to paſs. The more a Man is unactive in his Perſon, the more his Mind will be at work: and the Time which others ſpend in Action, he will paſs in Study and Contemplation: by theſe he may acquire Wiſdom, and by Wiſdom Fame. The Name of *Socrates* is as much ſounded, as thoſe of *Alexander* and *Cæſar*; and is recorded in much fairer Characters. He gained Renown by Wiſdom and Goodneſs; they by Tyranny and Oppreſſion: he by inſtructing; they

by deſtroying Mankind: and happy it is, that their evil Deeds were confined to their Lives; while he continues to inſtruct us to this Day. A deformed Perſon will naturally conſider, where his Strength and his Foible lie; and as he is well acquainted with the laſt, he will eaſily find out the firſt; and muſt know, that (if it is any where) it is not, like *Sampſon*'s, in the Hair; but muſt be in the Lining of the Head. He will ſay to himſelf, I am weak in Perſon; unable to ſerve my Country in the Field; I can acquire no military Glory: but I may, like *Socrates*, acquire Reputation by Wiſdom and Probity: let me therefore be wiſe and honeſt. My Figure is very bad: and I ſhould appear but ill as an Orator, either in the Pulpit or at the Bar: let me therefore paſs my Time in my Study, either in reading what may improve my ſelf, or in writing what may entertain or inſtruct others. I have not the Strength

of

of *Hercules*; nor can I rid the World of ſo many Monſters: but perhaps I may get rid of ſome my ſelf. If I cannot draw out *Cacus* from his Den; I may pluck the Villain from my own Breaſt. I cannot cleanſe the Stables of *Augeas*; but I may cleanſe my own Heart from Filth and Impurity: I may demoliſh the *Hydra* of Vices within me; and ſhould be careful too, [3] that while I lop off one, I do not ſuffer more to grow up in its ſtead. Let me be ſerviceable in any way that I can: and if I am ſo, it may in ſome meaſure be owing to my Deformity. Which at leaſt ſhould be a Reſtraint on my Conduct, leſt my Conduct make me more deformed.

Few Perſons have a Houſe entirely to their Mind; or the Apartments in it diſpoſed as they could wiſh. And there is

[3] Quid te exempta juvat ſpinis de pluribus una?
Hor. Ep. 2. l. 2.

no deformed Perſon, who does not wiſh, that his Soul had a better Habitation: which is ſometimes not lodged according to its Quality. Lord *Clarendon* ſays of Sir *Charles Cavendiſh* (Brother to the Marquis of *Newcaſtle*) that he was a Man of the nobleſt and largeſt Mind, though of the leaſt and moſt inconvenient Body, that lived. And every body knows, that the late Prince of *Orange* had many amiable Qualities. Therefore in Juſtice to ſuch Perſons I muſt ſuppoſe, that they did not repine, that their Tenements were not in a more regular Style of Architecture. And let every deformed Perſon comfort himſelf with reflecting; that tho' his Soul hath not the moſt convenient and beautiful Apartment, yet that it is habitable: that the Accommodation will ſerve in an Inn upon the Road: that he is but Tenant for Life, or (more properly) at Will: and that, while he remains in it,

it, he is in a State to be envied by the Deaf, the Dumb, the Lame, and the Blind.

When I die, I care not what becomes of the contemptible Carcaſs, which is the Subject of this Eſſay. I wonder at the Weakneſs of ſome of the old Patriarchs, that provided burying Places, that their Bones might be gathered to their Fathers. Doth one Clod of Earth delight in the Neighbourhood of another? or is there any Converſation in the Grave? It muſt have been a Joke in Sir *Samuel Garth*, when he ordered himſelf and Lady to be buried at *Harrow on the Hill*: one of his Strength of Mind could have no Superſtition of that Sort. It is of no Conſequence where the Body rots: whether it rots immediately, or be preſerved a few Years: or whether it be devoured by Birds or Beaſts, or placed in a ſumptuous Tomb. If a Man doth not provide

vide himſelf a Monument by his Actions, and embalm his Memory in Virtue; the lying Marble will decay; and then his Memorial (even in that little Corner) will periſh;

[4] *Quandoquidem data ſunt ipſis quoque fata ſepulchris.*

The *Pharaohs* are ſtolen from their Pyramids; and their Mummies diſperſed thro' the World, only as idle Curioſities. And tho' the Pyramids are more durable than common Sepulchres; yet their Hiſtory is already unknown, and they muſt in the End undergo the ſame Fate. [5] Mr. *Addiſon* admires the Humanity of *Cyrus* (or rather of *Xenophon*) in ordering his Body to be buried in the Earth, that it might be uſeful in manuring it. My Fleſh

[4] Juv. Sat. 10.

[5] Spectator, N° 169.

Fleſh will afford but little Manure: but in another Reſpect my Carcaſs may be of eminent Service to Mankind: and therefore if I ſhould die inteſtate, or not mention it in my Will; let the World take this as my dying Requeſt. As I have for ſome Years been afflicted with the [6] Stone, and owe the Preſervation and Eaſe of Life ſince to the continued taking of great Quantities of Soap, I deſire my Body may be opened and examined by eminent Surgeons; that Mankind may be informed of its Effect. And if a Stone ſhould be found in my Bladder (as I imagine there will) I deſire it may be preſerved among Sir *Hans Sloane*'s Collection. —— Until that Time comes, I hope to employ the little Remainder of Life in Purſuits not unbecoming a rational Creature.

My

[6] I will here give a more particular Account of myſelf with regard to that Diſtemper, which I hope will be of more immediate Service.

My CASE.

FOR many Years red Sand conſtantly came from me without Pain or Inconvenience. About nine Years ago I began to be uneaſy: and before twelve Months had paſſed, was ſo much out of Order, that I could no longer ride; the Motion of a Coach grew inſupportable; and that of a Chair, or Walking, was generally attended with bloody Water.

The Regimen.

I took Mrs. *Stephens*'s Medicine in the ſolid Form, three Ounces a Day, for about five Years; when I changed it for the ſame Quantity of Caſtile Soap; which about a Year ſince I reduced to two Ounces; and lately to one Ounce, with about a Pint of Lime-Water mixt with Milk: being willing to regain my Liberty, as far as is conſiſtent with Eaſe and

and Safety. This Regimen I have inceſſantly purſued; except ſome few Days that I have purpoſely omitted it, to obſerve the Conſequences of ſuch Omiſſion.

The Effects.

Whilſt I purſue this Regimen, I never diſcharge red Sand; whenever I omit it for a few Days, I conſtantly do. By a ſteady Perſeverance in it, my particular Complaint has been gradually diminiſhed; and my Health in general improved. I believe I could now ride, though I have not tried. I ſeldom feel any Uneaſineſs in a Coach; and when I do, it is inconſiderable; tho' ſometimes (but very rarely) it is attended with bloody Water. And the Motion of a Chair or Walking do not affect me. In ſhort, I have exchanged Pain for Eaſe, and Miſery for Comfort: and had it not been for this Medicine, I

ſhould

ſhould not have been now alive to have told my Story.

My Concluſions are theſe.

1. Mrs. *Stephens*'s Medicine or Caſtile Soap are ſafe Remedies: and three Ounces may be taken every Day for Years together (and probably during Life) without any ill Conſequence.

2. That Health in general will improve by their Uſe: for by their cleanſing Quality, I imagine, they better prepare the Stomach for Digeſtion, and the Inteſtines for Chylification.

3. They are Preventives of the Stone; either by hindering the Generation or Formation of thoſe Particles of which it is compoſed, or by facilitating the Diſcharge of them before Concretion. And I am perſuaded, that by taking them,

Per-

Perſons, who have not that Diſtemper, will be ſecured from it; and thoſe, who have it, from growing worſe. And if on leſſening my Quantity I again find the Appearance of red Sand, I will increaſe it again to a Quantity ſufficient to prevent it.

4. They are Lithontriptics. Of this I have often had ocular Proof: and the diſcharged Fragments are ſoftened; and their Parts more eaſily ſeparated.

5. They are Lenitives: where the Stone is not entirely diſcharged: ſo that when a compleat Cure is not obtained, Eaſe may; as I have happily experienced. But from what Cauſe this proceeds, let Phyſicians enquire and determine.

I believe, Men ſcarce differ ſo much in the Temper of their Bodies, as of their Minds: and tho' many Caſes may

be very unlike my own, I am perſuaded, that a regular Uſe of this Medicine would for the moſt part be as beneficial to others as to my ſelf. Perſons, with whom it diſagrees, in other reſpects, are excluded from this Benefit: as the Intempera teae from the Benefit of this or any other Medicine.

I have for I long Courſe of Years abſtained from all ſtrong Liquors; but drink every thing that is ſmall. I can eat any thing, but not much; and like the moſt common Diet beſt. I prefer moſt things to Fleſh; and of Fleſh the whiteſt. I never altered my common Diet on Account of this Medicine; or the times of my Meals, which have ever been very irregular. I have always taken an Ounce at a time; ſometimes before, ſometimes at, and ſometimes after Meals: and I have often made a Meal of the Medicine itſelf, only with a Glaſs of ſmall Liquor

(of

(of any ſort) and a little Bread, which I have always taken with it. I generally took the three Ounces at proper Intervals; and ſometimes at very ſhort ones. This Medicine has always agreed with me; and I never once felt it on my Stomach, or any other Inconvenience from it. And I think it my Duty to omit no Opportunity of publiſhing its Virtues to the World.

POSTSCRIPT.

SInce I finiſhed this Eſſay, I am in Doubt whether I ought not to change the Title. For I have heard of a very ingenious Performance, called *The Analyſis of Beauty*, which proves inconteſtably, that it conſiſts in Curve Lines: I congratulate my Fraternity; and hope for the future the Ladies will eſteem them *Des Beaux Garçons.*

POST-POSTSCRIPT.

I Wonder, that in the firſt Edition of this Eſſay, I forgot to mention ſome Inconveniencies I ſuffer of a very grievous Nature; and which have a Right to a Place in Pages 18 and 19.

When

POST-POSTSCRIPT.

When I am in a Coach with a Fair Lady, I am hid by Silk and Whalebone. When I ſit next her at Table, my Arm is ſo pinioned, I can neither help her nor myſelf. We are deprived of the Pleaſure of ſeeing each other: and ſhe would ſcarce know I was there, if ſhe did not ſometimes hear me under her Wing. I am in Purgatory on the Confines of Paradiſe. I therefore beg one Favour, and which ſhe may grant with Honour; that (ſince I deſpair of ſupplanting her * Lap-dog) ſhe will allow me a Cuſhion to raiſe me above ſuch Misfortunes.

* N. B. Many Ladies ſay, that *Shock* is as ugly a Cur as myſelf, and unworthy of his Poſt. But nothing ſo diſreſpectful ſhall ever eſcape me; leſt it would offend, or be thought the Envy of a Rival.

FINIS.